The Bombay Guardian.

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WEEKLY REVIEW.

—We have received a copy of *The Southern Cross, or Indian Church Gazette.* This is a new weekly paper, established at Allahabad. It proposes to eschew all controversial questions. It is to advocate the principles of the Church of England and strive after charity. It is understood to be under the editorial care of a chaplain. We wish the paper every success and trust that it may be an important witness for the truth.

—A recent number of the *North British* contains a rather damaging criticism on Palgrave's Central Arabia. Mr. Palgrave claims for his own work the merit of having removed the dense veil that hitherto shrouded the heart of Arabia from the Western World; speaks of the country as a *terra incognita;* refers to the most distinguished authors as having 'derived their information from the frontier provinces and the outer surface.' The Reviewer shows that Mr. Palgrave himself was singularly ignorant of what was already written and well known regarding Central Arabia; that he has made some extraordinary mistakes in his notices of the Wahaby rulers; and intimates that there is a slight romantic coloring in the delineation of incidents. The Reviewer does not take up a question in which we feel some interest, namely, how far Mr. Palgrave's statement that the prevailing religion in Oman is not Mahomedism, but Sabaism, is correct.

—Mr. Gyanendra Mohan Tagore, after some years' residence in England, where he was called to the bar, lately returned to Calcutta and gave a Lecture to his fellow-countrymen. Mr. T. has been baptized, but boasts that he never knew a missionary before he was baptized; he is married to an English lady; declines to be called a Native convert, and calls himself a Brahmin Christian; and he thinks Mr. Keshub Chunder Sen, the ardent Secretary of the Brahma Somaj, likely to do more good than all the missionaries put together. In the days of Paul there were some who made a profession of Christianity, but sought to avoid the offence of the cross; they were willing even to occupy a position of antagonism to the apostles. Paul refers to such in the Epistle to the Galatians and in other Epistles. The missionaries would be truly delighted if Mr. Chunder Sen or Mr. G. M. Tagore would do more than they all have hitherto done in bringing India under the sway of Christ. We cannot think however that the formation of a body of Brahmin Christians will help forward this object. When a Brahmin, after baptism, willingly forgets the assumptions and distinctions of Brahminism, regards the Pariah as his brother, and is content to be known as the follower of the meek and lowly Jesus, he is in a fair way of benefiting his countrymen. Mr. Tagore is very desirous that his countrymen should visit England and should learn Greek. It depends very much upon the sort of society into which a Native of India is thrown in England, whether he benefits much or little by his residence there. Mr. Tagore urged his hearers to start a grand movement to obtain the right of being represented in the House of Commons.

—The *Catholic Examiner* will be very much pleased with an article in the last *Bombay Saturday Review*, entitled 'The Italians and the Pope.' The B. S. R. says that the authority of Rome is in some sense a guarantee of liberty for France. 'The history of our own English establishment, under the Tudors and Stuarts, should be a warning to the Italian nation that in getting rid of the Pope it may possibly be only effecting a change of master.' The *Reviewer* thinks it folly to force religious reforms upon an uneducated people who are unprepared for them. So do we. We object to all force in religion, and the religious reform which is now advancing in Italy, distinguishes itself from all that Italians have hitherto seen, by the fact that it relies solely on moral suasion and the Spirit of God. If the Italians are at this day an uneducated people, if they are unprepared for the introduction of more correct religious ideas, who is responsible? Is the Pope likely to prepare them for the reception of a reformed religion? Is it despotism that trains men for liberty? The *Bombay Saturday Review* says:—"Those who wish well to Italian freedom should pray that neither the fanatics of democratic socialism, nor Protestantism, may get the direction of affairs into their own hands, for if they do, we may bid a long adieu to all hopes of a steady and uniform development of the Italian mind in the direction of freedom of thought and constitutional government. There is no absolutely good form of religion any more than any ideal type of government. Catholicism is suitable to the Italians, that is to the majority, and Protestantism is not."

This is a Hindoo idea. The thumb and the fingers are of unequal lengths yet God made them all; so Hinduism is for Hindus; Parseeism for Parsees and Mahomedism for Mahomedans. To show that these religions and Christianity contradict one another on questions of fact and on the most fundamental doctrines, does not stagger our Hindu friends or, apparently, our weekly contemporary. The Greek religion prevails in the sunny isles of Greece and in the snows of Russia; but this, we must suppose, is an anomaly. The worship of saints is proper enough in Southern Europe, but is wrong in higher latitudes. Catholicism is suited to the Italians, we are told. Yet we are assured that after so many centuries of undisturbed Romanism, they are an uneducated people and unfitted for religious reform. If this condition of things is desirable, then Catholicism is suited to them.

—It is reported that the Russians have taken Samarkand; it is also reported that they have taken Bokhara. Perhaps the latter report has arisen out of the former. Samarkand is 100 miles east of Bokhara and is really, we think, in the hands of the Russians.

—On the day observed by the Parsees as a day of prayer for the removal of the existing financial difficulties, one of their orators assured them that all their disasters had come upon them as a judgment for the support extended to the *Rast Goftar*. This does not appear to have had much effect on the *Rast Goftar* or *Truthteller*, which continues to say the most unpalatable things concerning India's need of reform. A contemporary publishes an abstract of an article in which the organ of the reformers notices Mr. Scott Moncrieff's Lecture on the Hindoos; and here is an account of the conclusion:—"In conclusion, the *Rast Goftar* enumerates many very prominent vices of Indian domestic and social life. It winds up by saying that the very religion or rather religious faiths that pervade India, the usages, the customs, the theoretical dogmas and philosophy of the Hindoos all tend to produce vice, misery and immoral practices; and it is highly beneficial that the natives should acknowledge the superiority of the English by imitating them in all that is good and worthy."

—Upon the recommendation of the Adjutant General, H. E. the Governor in Council has sanctioned the purchase of the balance of the edition of Mr. O'Callahan's work, *The Two Portraits* (noticed by us some months ago), to be issued to Regimental Libraries. We are glad of this for the author's sake, and also because we believe the book calculated to be useful to soldiers.

—After resisting with the bayonet, for half a century, the intense craving of the millions of Venetia to be free from the Austrian rule, the autocrat at Vienna, by a stroke of his pen, makes a present of Venetia and her millions to a Frenchman, now Emperor of France. The Venetians hail with joy the prospect of a retreat of the Austrians; but contemplate with dismay the unexpected alternative of being made over to the French. The transaction is very suggestive. Will Napoleon III cede Venetia to Italy? Not without a *quid pro quo*, unless the Italians should consent to his scheme of a Confederation of Italian States.

—Late and long-deferred as were the rejoicings for the escape of the European captives in Abyssinia, they were premature. King Theodorus has again arrested them and Mr. Rassam with them. We are not aware that they have been manacled, but they are not allowed to leave the country. Passengers by the Steamer from Aden, mention, we believe, a report that Mr. Flad has been sent to England by the King, to make terms, his family remaining behind as hostages. Like the Italian brigands when they have captured an Englishman, the King desires apparently to obtain a good ransom before he allows the eighteen Europeans to leave his country.

Letters from "Compensation" and "Fiat Justitia" were received too late for this issue.

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RITUALISM AND THE BISHOPS.

THERE is a party in the Church of England whose avowed object is to undo the work of the Reformation as far as possible, and bring that Church into conformity with the Church of Rome as far as this can be effected without a dissolution of their connection with the former. They began with very distant and insensible approaches, and are now proceeding with almost railway speed. Some of the men of highest mark in the Church openly talk of reunion with Rome, and endeavour to interpret the doctrines of the two churches in a way that shall harmonize them. There is a union composed of ministers and laity who are engaged in praying night and day for the accomplishment of the end they so much desire, namely the restoration of the English Church to Rome. They seek to give efficacy to their prayers by invocation of the saints and of the Virgin Mary. The abomination of desolation, the elevation of the Host, the adoration of the transubstantiated elements, is accomplished in the Church of England, and that not disguisedly, not in a sacred chamber of imagery, but openly and without impunity. Even in Bombay, a religious contemporary has told us that if the word *Mass* is not applied to the Lord's Supper, it is for the sake of the weaker brethren. Every day new revelations of the boldness into which this work of Romanizing the church is carried on, are made. In the matter of vestments there is now a considerable number of churches in England, that fall not a whit behind the chiefest of the Romish churches.

Every Romish innovation has awakened a certain amount of opposition, and efforts have been made, some rude and violent, others more rational, to put it down; but sooner or later the innovation has triumphed and the opposers have found themselves discomfited. So invariably has this been the result, that the opposition becomes milder and milder, until now the most distinctive features of Rome are assumed without nearly so much outcry as attended the first approaches.

If there were only two parties in the Church of England, the Evangelicals and the Romanizers, the conflict would be sharper, and the latter would not find their work so easy. But the spirit of *pococuranza* or indifferentism controls a large and increasing body of the laity. Any thing like a vehement opposition to what is Romish, savours, in the estimation, of narrow mindedness and bigotry. Live and let live, is their [illegible]; though it may be questioned if the liberality thus divide with others is worthy of the name. They consider it the mark of a higher Christianity, to be without fear regarding any developments of the religious mind of the day. The greatest of all Christian names, charity, they give to latitudinarianism. This party has immense influence in the House of Commons, and makes it a point to laugh down any one who speaks in a tone of alarm concerning the advances of Romanism. This party has rendered immense service to the cause of the Romanizers, and the latter can desire nothing better than that it should long continue to rule in the press and in the councils of the nation.

On the 11th of last month, Lord Ebury brought forward in the House of Lords a motion for an address to the Crown for the appointment of a commission to revise the burial service of the Church of England. The motion was negatived by a vote of 66 to 20. In the course of the discussion the Bishop of London said that the bishops had obtained the opinion of the Attorney General and of Sir Hugh Cairns that there would be no difficulty in proceeding against those who were making ritual innovations. Some dissatisfaction was expressed at this statement, and the Bishop of Ripon said that the episcopal body did not intend to enforce the law immediately. They would rather rely on the good sense of the clergy, and only in the event of actual necessity would appeal to the law.

The experiment of relying on the good sense of the clergy has now been tried a very long time, and the result is patent to all. This is the reliance that the indifferentists insist upon. It is painful to be told that it is to be prolonged.

It has taken the bishops a long time to ascertain that they could really do something in the matter. A bishop, as commonly understood, is an overseer of the ministers, even as they are overseers of the flocks committed to them; he has to see that they faithfully discharge the functions assigned to them at their ordination; and a power of suspension is in his hand, that he may not be *vox et præterea nihil*. But this power has been greatly abased in former ages, and is evidently liable to great abuse; and the common sentiment of Englishmen is very much against the exhibition of it; and it has come to pass that the English bishops have been content to leave it in abeyance and seek the vindication of their dignity in other ways.

On the 12th of June, in the House of Lords,

"The Marquis of WESTMEATH presented petitions complaining of Romish ceremonials in the Church of England; called attention to certain novel and superstitious ceremonials in the dioceses of London, Durham, Winchester, Oxford, Exeter, Chichester, Salisbury, Worcester, Norwich, and Gloucester and Bristol; inquired of the Right Rev. the Bishops of those dioceses why these unauthorised ceremonials had been permitted to take place contrary to the solemn declarations of the clergy not to use any other forms than those prescribed in the Book of Common Prayer in the public services of the Church; called the attention of the Lord Chancellor to an advertisement in certain papers, that on Thursday morning next the offertories in St. Alban's, Holborn and twenty other churches in London are to be devoted to what is called "The English Church Union Defence Fund," that is, a fund for defending clergymen if cited before the courts of law on account of adopting practices considered by the ecclesiastical authorities to be illegal; and inquired of his lordship whether such an application of the offerings contributed according to the rubric before the communion service as "alms for the poor and other devotions of the people," and which the rubric at the close of the communion service prescribes to be for "pious and charitable uses," would not be a misappropriation of church funds and a fraud on the poor in the several parishes where the offertories are made.

"Scarcely any of the bishops remained in the House, but a discussion ensued, in the course of which Lord RAVENSWORTH remarked upon the almost entire absence of the Bishops, which was justified by Lord LONGFORD on the ground of the inutility of the present discussion. The Bishop of CASHEL denied the existence in his diocese of such practices as those now impugned, and the Bishop of CARLISLE, though reprobating ritualistic innovations, regretted that the question had been raised at this moment. Lord BEAUCHAMY thought it only fair that both sides should be heard upon this question. Lord HARROWBY lamented the decline of episcopal authority, and Lord CARNARVON regarded the existence of different parties in the Church as an element of strength, and an evidence of the broad basis on which it rested.

"The Lord CHANCELLOR having given a guarded reply to a question from Lord WESTMEATH respecting the legality of applying the offertory contributions to other than pious or charitable uses, the subject was allowed to drop."

This is virtually a victory for the Romanizing party. The bishops are commended for their prudence, in having absented themselves from the discussion; but the very commendation is a reproach; it implies a fatal, foregone weakness. The people of England petition for relief from the ritualistic innovations of the Romanizers, and so far from being favored with the earnest support of the episcopal body, the latter are conspicuous by their absence. In all this there is, it seems to us, encouragement for the allies of Rome, and discouragement for the Evangelical portion of the Church of England.

THE LITTLE FOXES.

THERE is a text in the Song of Solomon, "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes," which has always been a favorite one as a motto in the eye of those who have thought fit to attack small sins.

There is a perfect catalogue of quaint old sermons on this quaint distich of Canticles. Mr. Grosart of Kinross who has himself added a little sermon book on the subject, will tell you how he has dug out of his rare library of Puritan and other old sappy divinity, sermons on this text by Wilcocks and Harmar and Trapp and Dove, Guild, John Cotton, Robotham, Thomas Afer, Devilan, Collings, Sandys, Jackson, Ainsworth, Hutchins and many others of whom you and I never heard before, and of whom the probabilites are we will never hear again.

The vitality of these little foxes is perfectly wonderful. Though hunted by whole packs of theologians, they are ever ready again to come forth from their earth, and to afford the excitement of a new chase.

The last writer who uses the little foxes as a motto is Mrs. Harriet Beecher Stowe, a reprint of whose articles on that subject in the Atlantic monthly has just appeared under the title of "Little Foxes, or the insignificant *little* habits which mar domestic happiness."

A very pleasant fox-chase the reader of this little book has had. It is one of those cheery, sunshiny books that gives one's mind a fillip and yet a rest while reading it, and we stop the perusal of the little treatise with regret. If I were an author, there would be nothing I would covet so much, as for each of my readers to say when he came to the end of my book, "Well, now, I am sorry that book is done." A criticism like that is worth a shoal of critical notices, written with whole bundles of quills and perfect rivers of ink. Now this little book of Mrs. Stowe has just that one fault, which elicits the praise I covet. It is too short.

The foxes are made to play a very nice little game for our instruction and amusement, for the book is very highly instructive. "It is," says the authoress, "simply an essay on Little Foxes, by which I mean those unsuspected, unwatched, insignificant *little* causes that nibble away domestic happiness and make home less than so noble an institution should be."

"Well, as the text says, they are *little* foxes, the pet foxes of good people, unsuspected little animals. On the whole often thought to be really creditable little beasts, that may do good, and at all events cannot do much harm. And as I have taken to the puritanic order in my discourse, I shall set them in sevens, as Noah did his clean beasts in the Ark. Now my seven little foxes are these:—

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FAULT FINDING; IRRITABILITY; REPRESSION; SELF WILL; INTOLERANCE; DISCOURTEOUSNESS; EXACTINGNESS."

The best method of reviewing a book like this, especially if you wish to induce people to read it, (and this is my wish; for I know many families infested by the foxes and which need just such a fox-trap as this book is to catch them in;) is to give a few extracts.

Here is something then about Fault-finding. Mr. Enthusius falls in love with a certain Miss Hermione for that best of all reasons that she looks like a moonbeam, whatever that may be like. He marries the moonbeam and six months after we are introduced (invisibly of course) to the couple, the moonbeam having become housekeeper. They are at breakfast. We begin to think we have made a mistake, and that we have been introduced to Mr. and Mrs. Naggleton in place of the large hearted Enthusius and his ethereal moonbeam. But there is no mistake. Poor human nature. This is what it has come to.

"My dear, this tea is smoked; can't you get Jane into the way of making it better?"

"My dear, I have tried; but she will not do as I tell her."

"Well, all I know is, other people can have good tea and I should think we might."

And again at dinner.

"My dear, this mutton is overdone again; it is *always* overdone."

"Not always my dear, because you recollect on Monday you said it was just right."

"Well *almost* always."

"Well my dear, the reason to-day was, I had company in the parlor, and couldn't go out to caution Bridget, as I generally do. It's very difficult to get things done with such a girl."

"My mother's things were always well done, no matter what her girl was."

And so on. The evil influence of fault-finding on children is well put; and then the authoress proceeds to speak of its effect on servants. Though it may require some thought and some study of language to put things to Baloo and Khan Singh in the way Mrs. Easy does it, yet I believe it could be done and that with great advantage to temper and praise. The "jao bawackoof" style is not a happy one. The contrast between it and that of firm gentleness, the strongest kind of moral power, is admirably put in a sentence in our little book.

"While Mrs. Standfast, surveying her well-set dining table, runs her keen eye over every thing and at last brings up with "Jane, look at that black spot in the salt spoon! I am astonished at your carelessness;" Mrs. Easy would say "why, Jane, where *did* you learn to set a table so nicely? All looking beautifully except—ah, let's see—just give a rub to this salt-spoon—now all is quite perfect." Mrs. Standfast's servants and children hear only of their failures; these are always before them and her. Mrs. Easy's servants hear of their success."

There are several pounds of good household philosophy in their words, and to practice it we are invited by Mrs. Stowe "to attain the grace of silence" and "to practice the grace and virtue of praise."

Regarding *intolerance*, to skip over one or two of the funny little foxes, some very good things are said. This kind of intolerance is foxey intolerance, in the village and family, and not that wolfish intolerance which burns men at the stake, so my readers need not prepare for horrors.

In this chapter there figures a Mr. Alexander Exact, whom I think I have met in connection with some of our Bombay schemes or it may have been his sister.

Mrs. Alexander Exact "*always* fells *her* pillow-cases." There you have the woman as perfectly painted as if you had set James or Trollope to paint her in a whole novel.

"Don't tell me about pillow-cases made without felling. It is slovenly and shiftless. I would not have such a pillow-case in my house any more than I'd have vermin."

Of course Mrs. Alexander Exact's baby *never* cried at night; her cake *never* rose on one side, or had a streak of dough in it.

"Mrs. Exact is as intolerant as Torquemada or a locomotive engine."—"She cannot, and will not, conceive the possibility that there may be other sorts of natures than her own, and that other kinds of nature must have other ways of living and doing." How miserable such people make the nervous, the bashful, the sensitive, the struggling ones *and the children.* O yes! it is there they work their worst ill as Mrs. Stowe proceeds to set forth. These Mr. and Mrs. Alexander Exact are the people who lay a grip on the being of the children like that of the ice on the water of the St. Lawrence. These are the people who make little Benjamin Franklins forsake their wheels and kites and who cane the—never mind what—of the young adventurers who will scale trees, climb cliffs, drive horses, etc. etc. These are the people who make up their minds what the offspring is to be before it is born. My son shall be a scholar and nothing else; I intend my boy for the army; and so young Franklin is spoiled as a Porson, and a backwoodsman is rammed into the pulpit after a life of sourness and scuffling which make home a perfect bear's nursery.

"Not go to Cambridge," says Scholasticus to his first-born, "why I went there, and my father, and his father before him. Look at the Cambridge Catalogue and you will see the names of our family ever since the College was founded."

"But I can't learn Latin and Greek," says young Scholasticus, "I can't remember all those rules and exceptions. I've tried and I cannot. If you could only know how my head feels when I try! And I wont be at the foot of the class all the time, if I have to get my living by digging."

"Suppose now the boy is pushed on at the point of the bayonet to a kind of knowledge in which he has no interest, communicated in a way that requires faculties that nature has not given him. What occurs?

"He goes through his course, either shamming, shirking, parrying, all the while consciously discredited and dishonored, or else putting forth an effort that is a draft on all his energy, he makes merely a decent scholar, and loses his health for life."

With the concluding sentence of the chapter on Intolerance I conclude.

"Every human being has some handle by which he may be lifted, some groove in which he was meant to run; and the great work of life, as far as our relations with each other are concerned, is to lift each one by his own proper handle, and run each one in his own proper groove."

One word to my readers. If there are foxes in your vineyard and they are spoiling your vines with tender grapes, catch them. Here is a new kind of fox-trap. Set it, and catch them. Left loose they will hurt you; caught, they will amuse you; for I know no funnier beast than a Palestine fox, *if he is in a box.*

There is another way to take Mrs. Stowe's sermon on Foxes; that is the way the fishes took Anthony's Sermon; but I don't think it can have made them better fish.

"The Sermon once ended
The good man descended
And the pikes went on stealing
The eels went on eeling
The crabs were backsliders
The stockfish thick siders;
Much delighted were they
But went on their own way."

A. A.

NOTES FROM AN INTERLEAVED BIBLE.—Luke IV. 4. Not by some words, but by every word. The Spirit of life is the Spirit that leads us to prize all God's words.

6. He that overcometh shall inherit all things. Men look for dominion to Satan, that is to self-will, for this is Satan's method of governing men; the kingdoms of this world have hitherto, for the most part, been the reward of ambition, cunning, violence and deceit; but a day cometh when Christ shall subdue all nations, and when he that keepeth Christ's words unto the end shall have power over them all. He will give unto the least of his little ones, the power and the glory which Satan offered him in vain.

7. 'Wilt worship me.' How is the god of this world worshipped? Simply by deviation from God's will; by self-will. If Christ had sought the Messiahship in a way more consonant to the expectations of the Jews, falling in with their ideas to some extent, even though he might have studied their good, it would have been virtual homage rendered to Satan. A temptation that would arrest the attention of the mind of Christ, needed to be very specious and delicately plausible. —As Christ was a representative man in these temptations, so we cannot doubt that Satan approached him as he does other men, namely, as disguised as possible. He was tempted in all points like as we are, yet without sin.

12. 'Thou shall not tempt.' This then was one of the governing principles of the Holy Jesus, not to presume on the Father's love in the neglect of his guidance. A son tempts his father when he runs into debt, trusting that his father will never see him go to prison. In order not to tempt God we must seek God's ends in God's ways. It will not do for us to reckon that strength will be given in an hour of trial, if we neglect the given opportunity of preparation; to expect health if we slight its conditions; to look for the blessing of God on our influence if we associate with worldly people on their own terms.

God tests his instruments in private before he exposes them. Christ had been tested through all the previous years. Now he is in possession of the powers, and new tests are needed. He is recognized from on high as God's beloved Son; how will he display his Sonship? The question was, Are these powers as indissolubly connected with the divine will, as they were before they were communicated?

14. 'In the power of the Spirit.' Afterwards he said to his disciples, 'As the Father hath sent me, even so send I you.'

19. 'To preach the acceptable year,' the year of jubilee. To preach, that is proclaim it; the realization is connected with faith. Some suppose that he stopped here, not reading the subsequent words, 'and the year of vengeance of our God.' But he doubtless

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read the regular passage for the day. The acceptable year and the year of vengeance, are not properly two different epochs, but two aspects of one. The original prophecy is couched in language to which the Jews were accustomed, connecting their deliverance from their enemies with the punishment of their enemies. And the prophecy in Joel speaks of the day of Pentecost as the great and terrible day of the Lord which indeed the Jews found it to be when they were pricked in their hearts.

PAUL'S ARGUMENT

IN THE EPISTLE TO THE ROMANS.—No. 1.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Roman I. 18.

The apostle had just spoken of the Gospel, declaring it to be the power of God unto salvation to every one that believeth, whether Jew or Gentile. What? to the heathen? Yes, equally with the Jew, if he only embraces it in faith. It is by the Gospel that God's power in saving men is manifested. But the moment this statement is made, the question is raised, Are the heathen exposed to wrath? are they culpable? have they not been left without a revelation of the will of God? Why then should they stand in need of that great salvation which is offered to sinners through the Gospel? Let us particularly observe the position of the apostle. The Gospel implies wrath. The grace which it reveals is grace displacing wrath. It cannot help any human being who is not in the position of a convicted sinner righteously exposed to condemnation. The Gospel means guilt. It has no grace but what has reference to guilt, and the grace is proportioned to the guilt. It is not a scheme to save the character of God; the justice of God is in no danger of losing its credentials, apart from the Gospel. It is not *merely* a scheme to manifest the love of God; for the love which it manifests is love to sinners who are deserving of wrath and who might justly perish. Assume that men are not obnoxious to wrath, are not absolutely dependent on the Gospel for forgiveness, and the Gospel is no more the power of God; the special divine love which it sets forth is a falsity; for that love professes to be engaged in saving the lost. But the Gospel is really what it professes to be, the power of God unto salvation to all Jews and Gentiles that believe; and therefore it becomes necessary for Paul to show that Gentiles and Jews are lost without it, that they are alike under deserved wrath. And he begins with the Gentiles.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." He proceeds to show that he means by those who hold the truth in unrighteousness, the heathen, those who have no special revelation, no inspired word. "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Men sometimes produce works that do not fairly represent their true character; by looking at their works we cannot positively ascertain the characters of the authors. There is a vast difference between Childe Harold and Don Juan, yet they emanated from the same mind. From the same painter we have pictures of a lascivious woman and of the Son of Man. Genuine utterances are rare among men. But God is true to himself in all that he does; every thing from his hands bears the stamp of his perfections; his works therefore must, from the nature of things, be a revelation of Himself. They were made with his perfections; and they must reveal his perfections. The heavens declare the glory of God, and the firmament showeth his handiwork. 'All thy works praise thee.' God is invisible; but his existence, his unity, his power, his goodness are clearly and every where displayed. 'He openeth his hand and satisfieth the desire of every living thing.' So, the apostle concludes, they, the heathen, are without excuse. They live, move and have their being in God; they are compassed about by the tokens of their Creator and Preserver; and instead of glorifying him, they give their homage to a multitude of imaginary beings in whose character no resemblance to the true God can be traced.

But it may be said, their minds are darkened so that they cannot discern this evidence. If they were what they should be, able to reason rightly, they would find God in nature; but the art of right reasoning is a rare endowment; as a matter of fact they do not see what nature shows; they may not therefore be held guilty because of their heathenish deeds and thoughts.

Yes, but what is it darkens their minds? It is sin; in other words, it is a desire *not* to see what nature shows; it is not an incapacity of reasoning, but an unwillingness to reason; for they show in other relations no incapacity of reasoning.

The heathen do not deny that the eternal power and Godhead of the Supreme, are revealed in nature; they all admit that God is one, and that he is the most excellent of all beings. When told that God commands us to love him with all the heart and to love our neighbour as ourself, they express no surprise, and make no dissent; they admit the truth of the statement. The truth of it in fact is involved in many expressions that fall from their lips continually. But they hold the truth in unrighteousness. They refuse to be influenced by it. They bury it beneath a multitude of fictions. It is the consciousness that they have not a heart to do what the true God requires, and that they desire to live in a way that he condemns, that leads them to substitute false conceptions of God and of duty for the true. Thus the truth in their minds is buried under unrighteousness. Refusing to allow nature to bear her true testimony, and familiarising their minds ever with the fictions of heathenism, they smother their conscience and attain to a habit of peaceful sinning. The apostle shows what the object aimed at in idolatry is, by pointing out its fruits in frightful immorality. And he concludes his description with these words: "Who, knowing the judgment of God that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them." It is then in the presence of a judgment of God that men sin; and their disregard of that judgment is voluntary.

The heathen do not deny that God is, and that they are sinners, but they refuse to reason from these truths and to be influenced by them. If there were any thing in God's works and ways, *calculated* to make them entertain erroneous thoughts and to hinder them from coming into clearer light, then would they not be without excuse. But God's character being what it is and what they even acknowledge it to be, it is utterly impossible that there should be any such tendency in his works. The providential goodness of God towards sinners, is this calculated to keep them in error? Just the contrary; as Paul proceeds to show in the second chapter: "Despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance?" Is Paul here addressing the Gentile? No. He turns to the Jew further on. The 1st verse of the 2nd chapter is connected with the last verse of the 1st. The words 'knowing the judgment of God that they which commit such things are worthy of death,' refer to the fact that even the Gentile nations have laws against the things mentioned, with the penalty of death attached to many of them; a clear evidence that they know the judgment of God. Their own penal code condemns them; for it shows that they are acquainted with the law of God. The man that judges another, condemns himself, inasmuch as he thereby shows that he is acquainted with the divine law. 'Thou doest the same things,' things belonging to the same category; 'wherefore thou art inexcusable.' Paul therefore is evidently addressing the Gentile, at all events not excluding the Gentile, when he says that the goodness of God is designed to lead the sinner to repentance. But, instead of repenting, he 'after his hardness and impenitence of heart, treasures up wrath for himself, against the day of wrath and righteous revelation of the judgment of God.'

Thus the Apostle shows that the heathen, having not a written or specially revealed law, have nevertheless a law given them in nature, and that they voluntarily transgress this law; that they are consequently exposed to the wrath of God; and that thus the Gospel of God becomes the power of God to salvation, to every one that believeth.

Epitome of News.

SATURDAY,—July 7, 1866.

—Dr. Birdwood has been appointed Registrar of the Unversity.

—The *Tweed* has arrived in 75 days from London.

—The *Builder* has not been discontinued.

—*Poona Observer*:—"We learn by a letter from Sholapoor that, on the morning of the 28th ultimo, a Mahomedan, supposed to belong to the Nizam's dominions committed a most murderous assault upon his wife, who is now lying in hospital in a most precarious state, all hopes of her recovery having been despaired of. The ruffian committed this vile act on account of a suspicion he entertained of his wife's fidelity. He immediately fled, but was soon apprehended by the Cotwal of the Sholapoor camp bazaar and the police, and is now in jail awaiting trial. This description of crime has become more prevalent than ever since the introduction of the Penal Code; for in all cases the male is punished for criminal intercourse, whereas the females are allowed to escape unpunished: and the consequence is the injured husband, knowing there is no law in force to punish his wife, immediately uses brute force in its most revolting form to avenge his injured honour. The sooner some alteration in the Code takes place the better, that a check may be effectually placed upon such barbarous and cowardly deeds."

—*Times of India*:—"It is reported that the directors of the Bombay Reclamation Company have succeeded in getting the terms orginally entered into with Government considerably modified. The total quantity to be reclaimed, it is stated, is to be reduced from 1,500 acres to some 500 or 600, and the quantity to be handed over to Government, from 300 acres to 100; an

extension of time is also said to be another of the modifications of the original agreement."

"F. L. Brown, Esq., the Acting Second Magistrate of Police, who has for so many years ably presided at the Mazagon Police Court, retires from that position to-day. Mr. Brown has been in the service of the Government for about 37 years, and he retires on a pension of £500 a year."

—*Friend of India* :—"Next new year's day a line of American steamers, the largest in the world, having 3 decks and being fitted for 500 passengers, will ply between Hong-Kong and San Francisco, via Japan. The trip will occupy 3 weeks only; sailing ships take 2 months. A voyage home from India by China, Japan San Francisco and Panama, or across America by the Salt Lake, is attractive to him who has health, time and money."

—Dr. Forbes' Lever Cotton Press has proved a miserable failure, says the *Builder*.

—A Mussulman attempted to cut off his wife's nose. He sat upon her chest and his mother held her hands. He cut her so as to disfigure her, but they were interrupted and the poor woman did not fare so badly as she would otherwise have done. The sentence of six months' imprisonment for each offender, seems too lenient.

—*Englishman* :—"We understand that certain inhabitants of the Mymensing district have petitioned Government, praying for the suppression of polygamy and of the practice of receiving *Pouns*, or of virtually selling the bride to the highest bidder."

MONDAY,—JULY 9.

—The Japanese are now allowed by their Government to go abroad.

—A Kurrachee telegram says :—"A telegram received here, dated London, July 3rd, states that a favourable result of the liquidation of the Agra and Masterman's Bank is expected in London."

—The Secretary of State for India has decided that Chaplains who have served their full time shall be allowed to retire at once on the pension to which they are entitled by the existing rules; the right being reserved to them of drawing the increased rate of pension prospectively sanctioned whenever that scale shall come into operation by the vacation of one of the Senior Chaplaincies.

—Fall of rain up to Saturday, at Byculla, 22 inches.

—The English Mail of June 18th arrived this morning.

—General Winfield Scott died on the 29th of May.

—A letter has been published, written by Mr. Stern on the 22nd March, in which he says: —"Our manacles were removed on the 24th of February, and on the 25th we quitted the rocky heights on which we had been confined for sixteen interminable months. Two days we remained encamped at the foot of the Amba to regain some strength, as several of us, myself among the number, could scarcely stand upright, much less ride any considerable distance. Freedom, change of air, and the luxury of unshackled hands and feet, however, effected a wonderful alteration in our exhausted and ennervated frames. On the 7th inst. we reached Gaffaff, where Mr. Flad and our former fellow-prisoners gave us a most cordial reception. We remained one night with these friends, and then in company started for Krata, the temporary home of Mr. Rassam, and the vicinity of the Royal camp. From the kindness and attention we experienced as we advanced on our journey, hope, so long deadened in our hearts, began again to revive, and visions of liberty, to which for more than two years we had been strangers, again brightened our future. Our enterprising, excellent friend, Mr. Rassam, received us with that cautious coldness which our mutual position rendered indispensable. Messengers were despatched the same night to announce our arrival to his Majesty, and on the morning of the 15th inst. a complete reconciliation was effected, before Mr. Rassam, and the royal delegates, between the King and his white prisoners. We are now waiting with yearning impatience for the permission to leave Abyssinia, a question which is still subject to the variable mood of his Majesty. A letter from Dr. Beke, together with a petition from you and the other relatives of the prisoners arrived here on the 16th inst. The King forwarded the English copies to Mr. Rassam, with the laconic remark, 'I have already, for the sake of the Queen of England, liberated the captives.'"

TUESDAY,—JULY 10.

—*Bombay Gazette*; London:—"The failure of the Masterman and Agra Bank, since I wrote last, has caused, probably, more of visibly concentrated injury to your Indian community than the failure of a bank ever caused before. I send you by this post a paper with a list of the shareholders with the amounts of their interest. It gives even a completely uninterested spectator like myself, and one with a very slight knowledge of the great Indian names, almost a physical pain to read this. How much brave endurance of exile and toil, under a sultry sun, almost all these large sums must represent,—endurance that will seem to many wasted, or worse than wasted now—it is a painful effort to the imagination to consider. It is, perhaps, worst of all for the many women who have been left widows or orphans, and whose savings have been invested in this great savings bank of the Indian Civil and Military Service, who borrowed of the Agra Bank when they were young and trusted to it when they were old, undeterred by that most foolish of steps, the purchase of a very second rate London bank,—Masterman's,—which never had the highest reputation, and which, if it had had the highest possible, would have been an exceedingly undesirable addition to the great Indian business."

—*Overland Mail*, June 18th :—Omar Pacha has been appointed to the command of a Turkish army said to be destined to occupy the Principalities. Prince Charles of Hohenzollern has put himself at the head of a large defensive force.

Mr. Jefferson Davis's trial has been again postponed. He has been granted the freedom of Fortress Monroe on parole.

The report of the Jamaica commission is to be laid before Parliament to-day.

Mr. Hussey Vivian's motion for a royal commission to investigate the present condition of our coal fields has been agreed to.

The Ryves case has been decided against the petitioner; the documents put in as evidence were impounded by the court.

The marriage of the Princess Mary of Cambridge to Prince Teck was celebrated at Kew on the 12th June.

Creditors of the Commercial Bank Corporation of India and the East are required to send the particulars of their claims by the 10th November to Mr. W. H. Holyland, the official liquidator, the Master of the Rolls having appointed the 3rd of December for adjudicating upon them.

—*Overland Mail* :—"According to latest accounts, the greatest uneasiness prevails at Bucharest about the threatened occupation by Turkey, which of course cannot be opposed, but will lead to serious disturbances. Notwithstanding the enthusiasm of the Roumans for their new Government, the national loan for 30,000,000 piastres has as yet been but poorly responded to. According to latest accounts, only 7,725,900 piastres had been subscribed for, of which 1,689,355 was in specie, the remainder being made up of Treasury bonds and other Government securities.

"The Emperor Napoleon is said to have declared himself very firmly in favour of the maintenance of Prince Charles of Hohenzollern on the throne of Roumania. The Prince has long been personally known to him, having escaped from Prussia three years ago, and passed some time in France, where he took steps to become naturalized. Ultimately the Emperor used his personal influence with the Court at Berlin to obtain the Prince's pardon, upon which the latter again entered the Prussian army. The Prince is thirty years old, holds very advanced opinions, and has always been a determined opponent of Bismarck, who, together with the King, at first strongly opposed his election. It was Napoleon that induced the Prince to accept the throne of the Principalities, by assuring him that he would oppose any intervention on the part of either Turkey or Russia. A report comes from Vienna that England is willing to recognize Prince Charles as Hospodar of Roumana, if he will take the oath of allegiance to the Sultan. Another rumour states that France and England have agreed to send a squadron, composed of the ships of both nations, into the Dardanelles, if Russia marches her troops into the Principalities.

"Commercial difficulties are increasing both in Constantinople and Odessa, and there is much reason to apprehend some considerable embarrassments. There is a great drain of gold."

—All the warders of the House of Correction have been dismissed.

—Manockjee Ruttonjee has failed for 7½ lacs.

—*Times of India* :—"The news from America by this mail gives us particulars of the defeat of the Fenians in their reckless attempt on Canada. The number who crossed at Fort Erie was probably about 500, under a Colonel O'Neal. A small number of these were taken prisoners by the Canadian forces; the remainder, some 400, including O'Neal and other officers, were captured by the Federal boats on their return, and were held prisoners at Blackrock. At other exposed points on the St. Lawrence considerable bodies of Fenians had assembled, but the United States forces had prevented them from crossing. Generals Meade and Grant had also been sent to the frontier—a substantial proof that the United States Government was decided to prevent any such aggressive movement; and a proclamation had been issued by President Johnson against the Fenians, whose chiefs, "Generals" Roberts and Sweeny, have also been arrested. Nothing could have been more energetic or honourable than the conduct of the United States Government, and the English press is of one mind in the expression of its high appreciation of the course pursued."

—The same :—"By the arrival of the *Behar* we learn that H. M.'s steamer *Victoria* had returned to Aden from Sawakin, with the information that the Rev. Mr. Stein and the others captives had again been imprisoned, and that Mr. Rassam had also been made a prisoner."

"The Turkish Government will not allow the Turkish lines via Alexandria to be employed for messages between Great Britain and India."

WEDNESDAY,—JULY 11.

—*Bombay Gazette* :—"The Lord Bishop of Bombay has appointed the Rev. George Ledgard pastor of Trinity Chapel during the absence of the Rev. C. D. Du Port. Mr. Ledgard is the senior European Missionary in full orders belonging to the S. P. G. Society."

—*Times of India*; London, 18th :—"You will be gratified to learn in Bombay that the magnificent photographic work just published, the 'Architecture of Ahmedabad,' has met with a reception rarely granted to anything so exclusively Indian. The photographs themselves are excellent, and they have given Englishmen who don't know India a very high impression of its architecture: then Mr. Fergusson's architectural notes are extremely valuable, as everything is which he writes; and Mr. Hope's historical and descriptive sketch is of equal merit. India has altogether seldom produced a more creditable work. The *Pall Mall Gazette* has an able and interesting article on it. It admires exceedingly the Ahmedabad architecture, which it compares to the Gothic, to the advantage of the former as regards proportion and harmony."

—The firm of Parashotum Heerachund has failed for eight lacs.

—*Sindian*:—"Our Shikapore and Sukkur news-letters affirm positively that Bokhara has been taken by the Russian. We shall no doubt soon receive particulars of the state of affairs in Central Asia, now that we have secured reliable sources of information from that interesting quarter."

THURSDAY,—JULY 12.

—*Times of India*:—"We learn that on Monday next, the 16th instant, the extension of the Nagpore Branch of the G. I. P. Railway from Budnaira to Kowtah, a distance of 41½ miles, will be opened for public traffic."

—The Indian Carrying Company are to withdraw from this Presidency after the 1st of September.

—The B. and B. S. S. Co.'s Str. *Yamuna* will leave for Suez on the 19th.

—Yesterday morning a stable attached to the bungalow of the Rev. Dr. Wilson at Malabar Hill, fell down, smashing a brougham and a phæton to pieces, killing one horse, and inflicting such serious injuries on another, that it became necessary to shoot it.

—The Bhattia Financial is to be wound up.

—Mr. Dossabhoy Framjee has been confirmed in the third magistracy.

—Mr. Showell has been appointed acting second Magistrate. The *Gazette* thinks that Bombay has reason to be proud of the present occupants of the Magisterial Bench.

—C. W. Martin, an engine-driver, has been convicted of culpable homicide in connection with a railway accident and sentenced to six weeks' imprisonment and a fine of Rs. 200.

—Intelligence has reached Cabool, says the *Delhi Gazette*, of the taking of Samarkand by the Russians.

—The *Englishman*:—"The Governor-General, we perceive, has sanctioned an advance of four lacs of rupees for purchasing rice to be sent to Orissa, the amount to be realized after selling the rice, and adjusted afterwards."

FRIDAY,—JULY 13.

—The Keble Memorial fund has reached nearly £ 50,000. It is to be spent on a "Keble Hall" in Oxford.

—The *Powla*:—"In consequence of Mr. Du Port's departure to England, the Rev. W. K. Fletcher has been appointed Acting Secretary of the Diocesan Committee S. P. G., and the senior missionary, Mr. Gilder, has been nominated as assistant Secretary and Treasurer."

—We take the following from the same. The case is that (about ritualism) submitted to Sir H. Cairns and other lawyers:—"The *Church Times* concludes an article on this case and opinion with an antiquarian punning on the two names. The sentence runs thus;—'When the battle against irreverence and unbelief has been fought and won, documents like the Case and Opinion with its list of legal signatures, will remain on the field as the token of what has been—the roundels, cairns, and barrows heaped up over the mouldering remains of barbarous and defeated Protestantism.'"

—The *Spectator* on Dr. Colenso's letter in the *Pall Mall Gazette*:—"As far as we can see, neither the Court of Arches nor the Court of Appeal could possibly refuse to condemn, as inconsistent with the formularies of our Church, the avowal of a spiritual objection to all prayer to Christ,—simply because the whole service of the Church of England, the whole liturgy which expresses her devotional state of mind, is founded on prayer to Christ. Dr. Colenso might of course avow his belief that Scripture does not contain any such prayer, and that the Apostles did not use any, because that would be a mere question of interpretation, on which any clergyman may form his own opinion; but to assert that he *objects* to prayer to Christ on Scriptural and Apostolical grounds, is only another way of saying that he objects to the English Liturgy *passim*. Every time that he uses—if he does use—the litany of the morning service, 'O Lamb of God, that takest away the sins of the world, grant us Thy peace,' 'Christ have mercy upon us,' 'God the Son, Redeemer of the world, have mercy upon us, miserable sinners,' he uses what he 'objects to on Scriptural and Apostolical grounds,' and we suppose no court of law whatever would allow a clergyman to say that an essential assumption of the worship of the Church—an assumption which penetrates it from end to end, litany, collects, every thing—is objectionable on Scriptural and Apostolical grounds."

—*Times of India*:—"We hear from Calcutta that the accounts received by Government during the week closing June and opening July, from all the districts, were most assuring as regards the condition of the crops; and justificatory of a belief that before a month all apprehensions of famine would be dissipated. The incoming crop of rice, which will be in cutting order in a month, will be *the most abundant crop Bengal has had for the last forty years.*"

—8¼ inches of rain fell on Monday.

—Deaths last week, 269.

—E. B. Moore, inspector on the B. B. and C. I. Railway, charged with culpable homicide in connection with an accident causing the death of a native women, his mistress, has been sentenced to two months' imprisonment and a fine of Rupees 100.

—Thomas Boone has been convicted of an attempt to commit a rape and has been sentenced to four years' rigorous imprisonment in the House of Correction.

—Dr. A. G. Fraser has been appointed Railway Magistrate in place of Mr. Showell.

TELEGRAPHIC NEWS.

London, June 29th.—It is reported that the Prussians have defeated the Austrians near Tianernan, capturing ten guns and a large number of prisoners.

July 2nd.—Incessant fighting has taken place in Bohemia during the past few days. On Saturday the Austrians retreated to the fortress of Koniggratz, upon which the Prussian army advanced and entered the town of Getschin. Both sides have suffered heavy losses.

Judgment has been delivered by Dr. Lushington of the Admiralty Court in the Kirwee and Banda Prize Money case in favour of Major General Sir G. Whitlock, General Keating, Hope (? Sir Hugh Rose) and Lord Clyde's staff, who are entitled to share the captured booty. All other claims are disallowed.

The "Great Eastern" has sailed for America with the new Atlantic cable.

Advices from Canada state that the Parliament had resolved to demand indemnity from the United States Government for the damage committed by the Fenian raiders.

The House of Representatives has rejected a resolution in favour of an export duty on cotton.

July 3rd.—The Earl of Derby has succeeded in forming a new ministry which is now composed as follows:—

Prime Minister.....	Earl Derby.
Minister for Foreign Affairs..	Lord Stanley.
" " War	Genl. Peel.
Lord High Chancellor	Lord Chelmsford.
Chancellor of Exchequer.....	Rt. Hon. B. Disraeli.
Secretary of State for India..	Earl Cranbourne.
" for the Colonies ...	Earl of Carnarvon.
" for Ireland	Lord John Manners.
" of State for the Home Dept.....	Rt. Hon. S. Walpole.
First Lord of the Admiralty.	Sir J. Pakington.
President of the Board of Trade	Sir Stafford Northcote
" " Poor Law Board ...	Mr. Gathrone Hardy.

The Adullamite members refused to take office.

July 5th.—The *Moniteur* announces peace. Austria ceding Venetia.

The *Moniteur* of to-day officially announced that Austria had ceded Venetia to France, and had accepted the mediation of the Emperor Napoleon for the conclusion of peace.

Communications have been addressed by the Emperor to the Prussian and Italian Governments in order to obtain an armistice between the belligerents.

In the last battle fought in Bohemia the Prussians captured 14,000 prisoners and 116 guns.

Peace anticipated. Fair Dhollera 9¾d.

July 7th.—The Prussian Government has rejected the proposals of Austria for an armistice between the belligerent Powers. The communications addressed by the Emperor Napoleon to Prussia and Italy have not yet been answered, the Italian Government having consulted Prussia as to the advisability of concluding an armistice.

The cession of Venetia to France has caused great discontent in Italy.

A battle has been fought in which the Prussians defeated the Bavarian troops.

CHURCH MISSIONARY SOCIETY'S SOUTH INDIA MISSION.

THE Rev. J. Whitchurch, Panmikullam, writes:—During the year God saw fit to take unto Himself the spirit of my dearest wife. She entered into rest on 6th April. After nearly three years constant suffering, with a body wasted almost to a skeleton, how sweet must that rest be! Death had no terror for her, Satan was not allowed to try her, once she exclaimed "Satan, go," but it seemed as though it was before he had begun his assault, after this all was peace. "Am I dying?" she asked me, then, praying, "Oh! kind merciful Father, if it be Thy will, take me in sleep;" she composed herself, fell into slumber, and her spirit gently released, was taken into her Saviour's presence, and sorrow and pain, disease and death, ended for ever. According to her own wish, her body is buried in an open plain in the plot of ground recently chosen for a burial ground. A road lies near it, on which people from the village are constantly passing. "If I am buried there, the school girls and women will often see my grave, and will think of what I have said, and you can come and see me." Her loss is much felt. Her influence was considerable. She was devoted to her work and spared neither time nor strength in it.

The people in this and the surrounding villages have displayed a very nice spirit and showed great sympathy on the occasion. Roman Catholics and heathen attended the funeral, and for almost three weeks after a number visited me daily.

This sad event gave me an opportunity of speaking to the people, in a way I never could otherwise have done. Such a time is an occasion for showing what Christian hope and Christian sorrows are. One heathen, a village accountant, said that he had been struck with the difference between our behaviour and theirs at such a time, and asked me how it was. I said, "we have a glorious hope of immortal happiness after death through Jesus Christ. You have none." The man moved his head once or twice and thought over it in silence.

A true Christian (at once an answer to all objectors to Mission work) but for this event, would perhaps have passed away, unknown to me as anything beyond the ordinary style of Christian.

He said to me "Ammâl has gone, Sir!" "Yes, M——," I said, "yet she was not nearly so old as you are, your call will soon come, are you ready?" "Yes, I am waiting. I have done with this world, what has it now for me?" "But, perhaps, Jesus will not receive you there, what then?" I asked. Upon this the old man, near upon 70, said with all the energy of youth and in a voice which startled me, "Wont receive me? But I wont let Jesus go, I'll take hold of Him. If He *kicks* me away (making the movement with his feet) I'll take hold of His feet and lie there, but I wont let Him go, I'll tell him, did you not come to save me? Who am I trusting to, but you? Where else *can* I go? Am I not a sinner? No! Jesus, I *will not* let you go. You *must save me.*" The old man spent with his exertion and excitement, then clasped both his arms upon his breast and said again, "I'll not let Him go? What then?" I was very much touched at this simple earnestness of faith. Patting him on the shoulder I said to him, keep to this determination and, my soul for yours, Jesus will never *let you go.* This one incident

was worth twelve years' labour, and cheered me for days afterwards.

The Rev. Devanayagam, Sivagasi, writes:—During the past year the wiles of Satan, who goes about deceiving and to deceive precious souls, appeared in two strange and dreadful forms. At the beginning of the year, in a village near Sivagasi, it was reported that a child was born with a ring on one of its fingers, and this was considered such a singular and strange phenomenon that multitudes of rich and poor people, men and women, from all parts of the neighbourhood, were seen to go and pay their offerings and adoration to this wonderful child, so much so that it soon became the source of much profit to the parents and others connected with it, as the worship of Diana brought no small gain to Demetrius and his fellow craftsmen. But it was not long before it was proved to be an imposture orginated by a cunning goldsmith, to whom the parents were accomplices, in order to enjoy a share of the money they hoped to obtain by it. When the poor deluded people began to be dissatisfied with this artifice of the wicked one, which they clearly saw, was a mere deception practiced upon them simply to rob them of their money, the devil, who is ever active in doing evil and evil alone, set up another form of imposture, and drew thousands of people simply to keep up an interest in his worship. In a spot near Uralagud under a Margosa tree, an image of Noseless Pilliar was said to be discovered, and it was believed that this Pilliar cured all manner of disease, and removed all distempers. Thousands and tens of thousand were seen every Friday wending their way to this famous spot, with the high expectation of having their bodily maladies cured—chiefly lepers, it is said, gained by their visits. Neither the distance, nor the inclemency of the weather, nor bodily infirmity were thought reason enough to keep them from their weekly visit. Patients from Madura, Pallamcottah, and even Travancore eagerly paid their visits. Old men and women were seen to walk to the place with as much alacrity as if they were young again, and blind and lame found persons to guide them regularly to the spot. Such was the hankering after this strange idol that Zemindars and Tahsildars, rich farmers and wealthy merchants, men of all castes, ranks and grade, were seen hastening to the spot on Friday evenings in palanquins and bandies, on horses and elephants, and so much veneration was felt for the sacred spot, that the Ettiapuram Zemindar, to whom it belonged, refused to receive tax for a chain of land lying round it, but gave it up for the free use of the worshippers, and even built a few houses and set up bazars for their convenience. Every Friday thousands of cocoanuts were broken and millions of plantains were offered, and profuse libations of milk, ghee and honey were poured on the head of the Noseless Pilliar When Satan was so busy, I thought we should not be behind in counteracting his great evil, and with this view, changed the weekly catechist's meeting from Friday to Thursday, and allowed them to go there every Friday for the purpose of undeceiving the people by the preaching of the truth as it is in Jesus, and though no apparent result has come to my notice yet, I am sure that our labor would not be in vain in the Lord. This imposture also is slowly dying away and what will come next no one knows. The heathen in North Tinnevelly seem to run here and there not knowing where the path that leads to life is. May they soon be led to the place where they can obtain rest for their souls. The knowledge of the crucified Redeemer, I may say, is very prevalent in North Tinnevelly. What is wanting is its saving power; love of sin, caste prejudice, fear of men seem to be the insurmountable obstacles in the way of many. But "who art thou, O great mountain, before Zerubbabel; thou shalt become a plain."—*Madras Church Missionary Record.*

THE PRINCE OF WALES AND THE NEW BIBLE HOUSE.

This morning his Royal Highness the Prince of Wales has paid a visit to the City on the interesting occasion of the laying by the Prince of the foundation-stone of the new house for the British and Foreign Bible Society—the old spot in Earl-street being required for the projected metropolitan improvements.

The weather being what is popularly termed Queen's weather, added very materially to the eclat of the proceedings. The approaches all through St. Andrew's-hill and Thames-street, and as far as Blackfriars Bridge, were decorated with a fine display of flags and banners. At the entrance in St. Andrew's hill, a detachment of the Royal Hon. Artillery Company was present, and formed a guard of honour. The band of the company was also in the marquee, and played a fine seclection of music. It is needless to say that the whole of Thames-street and the other approaches were lined with an enormous crowd of people, who gave a most enthusiastic reception to the Royal party as they passed along.

The whole site of the proposed building was covered by a grand marquee profusely decorated with flowers, and with the flags and banners of all nations, a very handsome trophy of the same hanging over the platform. In this marquee seats for above 2,5000 visitors were erected, the whole of which were filled by an elegantly dressed company of ladies and gentlemen, presenting during the ceremony a most brilliant *tout ensemble.* A spacious platform was erected at the south side, over which the foundation-stone, a massive block of polished granite, was poised, immediately above the cavity in which the records and coins were placed. At the back of the platform there was an immense book-case containing Bibles and Testaments in all languages; the platform itself was covered with red baize, and a portion of the scaffolding was transformed by means of floral decorations into a sort of triumphal arch. Immediately above the chairs on the platform destined for the Royal party was an ornamental scroll, on which was emblazoned the text, "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

Among the distinguished visitors present were the President of the Society, the Earl of Shaftesbury, his Excellency the Danish Minister, General Bulow, the Archbishop of York, the Bishop of Winchester, the bishop of Carlisle, the Hon. A. Kinnaird, Sir C. Trevelyan, Mr. Horsfall, Mr. Hanbury, M. P., Dr. Webster, Lord Charles Russell, the Rev. Mr. Binney, the Sheriffs of London.

At a quarter past twelve o'clock the band struck up "God save the Queen, and immediately after, the Royal party, accompanied by the Lord Mayor and Sheriffs and the Earl of Shaftesbury entered, the guard of honor presenting arms. The Lord Mayor was accompanied by his Chaplain, and attended by the Swordbearer and other civic officers. The Princess of Wales was expected, and it was with considerable disappointment that the large crowd assembled observed that her Royal Higness was not with the prince.

The Prince of Wales was received by Lord Shaftesbury, as President of the Society, and conducted to his seat, the Lord Mayor occupying the chair on the left of his Royal Highness, the Earl of Shaftesbury being upon his left. Several of the Vice-Presidents also attended his Royal Highness to the spot at which the foundation-stone was laid.

The Rev. C. Jackson then advanced to the front of the platform, and gave out the first verse of the Old Hundredth Psalm, new version, "With one consent let all the earth." The Psalm was sung by the united voices of the magnificent congregation, the music being led by the Members of the Streatham Choral Society.

The Rev. T. Binney then read a portion of Scripture consisting of selected passages from different parts of the Old and New Testements, all bearing upon the excellencies of the word of God.

The Rev. S. Bergne then proceeded to read the following sketch (somewhat abridged) of the operations and objects of the Society.—

May it please your Royal Highness,—On this spot the British and Foreign Bible Society proposes, by the help and blessing of Almighty God, to rear an edifice which shall be consecrated to the sole and simple purpose of promoting the widest practicable dissemination of the Holy Scriptures in our own and all other lands.

It was on the 7th of March, 1804, that a company of Christian men, few in number, but earnest in purpose and full of faith, assembled in this city of London to concert some scheme for meeting the lamentable destitution of the Scriptures which was proved to exist, not only in Wales, but thoughout the United Kingdom. While moved by that spirit of patriotism which made the wants of our own land the object of primary solicitude, the range of action contemplated included the continent of Europe, with its varied languages, and other and more distant parts of the world to which access might be gained.

It was a time of national trouble; the country was plunged in a struggle which severely taxed all its resources, perturbation and distress widely prevailed, and ominous clouds rested on the future. Strong, however, in the conviction that the world needed the influence of Divine Truth to chase away its darkness, to calm its excited passions, and to root out the deplorable evils which everywhere existed, those who had conceived the benevolent scheme, already described, judged that the time for action had arrived, and that deeds must follow words. It was a simple object which it was proposed to accomplish—the circulation of God's most Holy Word without any human appendage or comment. Such a purpose rested on the great cardinal principle, that the Bible is, beyond all question, the Word of God, in the highest and sublimest sense, given by an inspiration exclusive to itself, and constituting the only authoritative and infallible standard as to all that is to be believed and practised for salvation. The object thus aimed at being one and simple, it became apparent that its practical attainment required a very simple principle of organization. Admitting that all Protestant Churches, conforming and non-conforming, recognise and accept the Bible as the alone true basis of faith, it was sought to establish the British and Foreign Bible Society on a constitution so catholic and comprehensive as to invite and encourage the co-operation of all persons favourable to its object, to whatever ecclesiastical system their preference might incline. It was one of the earliest and most successful efforts to harmonise different religious bodies in common Christian work. The Society, in its commencement, was small, and not without its difficulties. In some circles it was regarded with suspicion; in others it was pronounced to be needless, if not mischievous; and the pen of the opponent and controversialist attempted to extinguish its early efforts. But the Society is now permitted to review a history of more than sixty years, along the whole course of which a large measure of success and blessing has been realized, far surpassing the most ardent and brilliant anticipations that had been formed. The Society had as its first President a man of noble heart as well as of noble title (a privilege it still enjoys); and how much it was indebted to the clear intelligence, the fervid eloquence, and untiring zeal of Lord Teignmouth it would be difficult to estimate.

In the year 1804, so far as diligent inquiry could determine, it was found that the Bible, in whole or in part, had been translated into not more than fifty distinct languages. During the last two years only, this Society has issued a larger number of Scriptures than the whole world

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possessed prior to the commencement of its benevolent labours; and its total circulation has now reached the stupendous number of fifty millions two hundred and eighty-five thousand seven hundred and nine copies. It may also be remarked that the Society has promoted, to a very large extent, the translation of the Scriptures, especially through the missionary agency of Christian Churches; and to the present period, has taken a prominent part in the printing and distribution of the Word of God in no fewer than one hundred and seventy-three languages or dialects, thus, by its instrumentality, opening the treasures of Divine truth to hundreds of millions of the human race previously destitute of this inestimable boon.

In whatever aspect the Bible Society may be regarded, it has proved a blessing of incalculable value to England and the rest of the world. It has extended its friendly aid, with unsparing liberality, to the benevolent and religious institutions for which Britain is so happily distinguished; it has proved an invaluable helper in the cause of Christian education; it has, by a wise and persevering policy, reduced the price of the Bible to a few pence, thus placing it within the reach of the poorest of the poor; and then, overstepping the limits of our native land, it has entered every country which would tolerate its pacific enterprise, and whether Protestant, Roman Catholic, Mohammedan, or Pagan, has sought to place in the hands of every human being that Lamp of Life whose radiance has been kindled at a celestial fountain, and which shines on all the pathway through time to immortality.

The striking contrast perceptible between the early efforts and limited resources of the Society, and its now munificent revenues and expansive labours, cannot fail to awaken the deepest gratitude to Almighty God, who has watched over its history, and to whose efficacious guidance and blessing every measure of success is most reverently and unreservedly ascribed. "Not unto us, O Lord, not unto us, but unto thy name be the glory for Thy mercy and for Thy truth's sake."

The operations of the Society, for more than half a century, have been conducted in this immediate vicinity, but contemplated changes require the removal of the premises so long and so usefully occupied.

This spot will be the future location of the British and Foreign Bible Society. The work of erection is imposed upon the Society, not by choice or desire for an ambitious structure, but simply by a necessity which can neither be evaded nor overcome. The building here to rise is not for man but for God, for his honour and glory, who, in infinite condescension, has spoken to man words of love and comfort, and has charged upon us the solemn responsibility of imparting those words to others, till every human being, of every clime and every dialect, shall read, in his own language, the message of peace and salvation.

While inviting the liberal and hearty co-operation of all who are friendly to the circulation of the Scriptures, firstly, and chiefly, the blessing of God is invoked upon the undertaking now commenced under the distinguished auspices of your Royal Highness.

May He abundantly prosper this work of our hands, and accept it as an expression, feeble and inadequate indeed, of the mighty debt of obligation England owes to a free, translated, and cheap Bible.

The Earl of SHAFTESBURY then stepped forward and said,—May it please your Royal Highness, it now becomes my duty on the part of the Vice-President, the Committee, and the whole constituency of this Society to request your Royal Highness graciously to be pleased to lay the foundation-stone of this new edifice, and thereby to open to us a new career, and, if possible, a more extended sphere of operations. Your Royal Highness is already well acquainted with the purpose and objects of this Society; and the statement which has just been read to your Royal Highness has reiterated all those matters on which it is therefore now unnecessary for me to dwell. There remains, therefore, nothing for me to do but to request your Royal Highness to undertake this great and solemn work. And may I add thereto our most humble and hearty prayer to Almighty God that every year of the illustrious dynasty to which your Royal Highness belongs, may be marked by an increase in the circulation of the Word of God, and by still greater triumphs on the part of the Christian religion throughout every nation of Europe and the world. (Cheers.) I therefore with all humility request your Royal Highness to be good enough to undertake this solemn duty of laying the foundation-stone of an edifice which will be raised for the glory of God, and for the promotion of the best interests of the human race.

To this address the Prince of WALES replied as follows:—

My Lord Archbishop, my Lords and Gentlemen,—I have to thank you for the very interesting address in which you so ably set forth the objects of this noble Institution.

It is now sixty-three years ago since Mr. Wilberforce, the father of the eminent prelate who now occupies so prominent a place in the Church of England, met with a few friends by candlelight in a small room in a dingy counting-house and resolved upon the establishment of the Bible Society.

Contrast with this obscure beginning the scene of this day, which, not only in England and in our colonies, but in the United States of America, and in every nation of Europe, will awaken the keenest interest.

Such a reward of perseverance is always a gratifying spectacle—much more so when the work which it commemorates is one in which all Christians can take part, and when the object is that of enabling every man in his own tongue to read of the wonderful works of God.

I have an hereditary claim to be here upon this occasion. My grandfather, the Duke of Kent, as you have reminded me, warmly advocated the claims of this Society, and it is gratifying to me to reflect that the two modern versions of the Scriptures most widely circulated—the German and English—were both in their origin connected with my family. The translation of Martin Luther was executed under the protection of the Elector of Saxony, the collateral ancestor of my lamented father, whilst that of Wm. Tyndale, the foundation of the present authorized English version, was introduced with the sanction of the Royal predecessor of my mother, the Queen, who first desired that the Bible "should have free course through all Christendom, but especially in his own realm." It is my hope and trust that, under the Divine guidance, the wider diffusion and the deeper study of the Scriptures will in this as in every age be at once the surest guarantee of the progress and liberty of mankind, and the means of multiplying in the purest form the consolations of our holy religion.

His Royal Highness then proceeded to lay the foundation-stone, which bore the following inscription:—

"British and Foreign Bible Society, founded A. D. 1804. This stone was laid June 11, 1866, by his Royal Highness Albert Edward, Prince of Wales. Shaftesbury, President; C. Jackson, S. B. Bergne, Secretaries; Ed. I'Anson, Architect; Rider and Sons, Builders. 'Thy word is truth.'—John xvii. 17."

The architect having exhibited a plan and elevation of the proposed house,

The Rev. CHARLES JACKSON presented a bottle containing a copy of the last annual Report of the Society—a copy, on parchment, of the inscription on the stone—a *Times* newspaper, and several of the current coins dated 1866, which was deposited in a cavity prepared for it under the stone. This portion of the ceremony having been done, John Bockett, Esq., the Treasurer of the Society, handed a silver trowel to the Prince, and His Royal Highness, with that facile skill which he has already acquired in such matters, proceeded to spread the mortar, and then the stone having been lowered into its place by the workmen, proceeded to try it with the square and the level, and to give it the usual tap with the mallet, after which, amidst the cheers of the Meeting, it was pronounced laid.

The Bishop of WINCHESTER then came forward and made a short address, thanking the Prince of Wales for his attendance, after which "God save the Queen" was performed by the band, and the Benediction having been pronounced, the Royal party were escorted to their carriages, the band of the Royal Artillery playing the Danish National Anthem.—*Record, June* 11.

DOMESTIC OCCURRENCES.

BIRTHS.

JOHNSTONE—June 28th, at Aden, the wife of Lieut-Colonel R. Maxwell Johnstone, H. M. 1st, or Grenadier Regiment, N. I., of a son.

SWINHOE—July 1st, at Mount Aboo, near Deesa, the wife of Lieutenant Charles Swinhoe, of a son.

BLACKBURN—July 8th, at Albion Place, Byculla, the wife of Mr. Edwin Blackburn, Customs Preventive Service, of a daughter.

CAMPBELL—July 3rd, at Belgaum, the wife of George W. R. Campbell, Esq., Superintendent of Police, of a daughter.

POYNTZ—May 29th, the wife of Captain W. S. Poyntz, of a son.

PHILLIPS—July 11th, at Cavel Cottage, the wife of Mr. W. B. Phillips, of the Bombay Education Society's Press, of a son.

DEATHS.

ADAMS—June 14th, at Kensington, London, Charles the eldest son of Peter Adams of Bombay, aged 10 years.

STOKES—June 28th, at Udapi, Margaret, the darling babe of Rev. Mr. and Mrs. Stokes, aged 6 months and 25 days. 'I will praise Thee for ever, because Thou hast done it, Ps. LII. 9.

LOW—July 5th, at Mazagon, Lily Jane, the beloved infant daughter of Mrs. and Mr. Low, aged 1 year, 3 months and 29 days.

BOND—July 7th, at Poona, George Oliver, younger son of Mr. and Mrs. W. Bond, aged 16 months and 6 days.

Advertisements.

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GEO. BOWEN,
Secretary.

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